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*The PROSPECT of the FUTURE JUDG-
MENT fit to restrain Vicious Affections,
and to engage betimes in an Holy Course.*

A
Funeral Sermon
FOR
JOHN FRYER, Esq;

Only Son to the Right Worshipful
Sir JOHN FRYER, Bart.

AND
Alderman of the City of London,

Who Departed this LIFE at *Wherwell* in *Hampshire*
On the 16th of *August*, 1724.

By JACOB BALL.

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The Prospect of the Future



1900

Allderman of the City of London

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To the Right Worshipful
Sir JOHN FRYER, Bart.

AND

Alderman of the City of London.

S I R,



FTER many other Breaches, which have been made in your Family, it has pleased the Almighty to take from You your eldest and only surviving Son; and to extinguish that Lamp; by which your Name, Honour, and Posterity might have been perpetuated. As upon this mournful Occasion the following Discourse was preach'd; so it is now in this publick Manner humbly presented to your Worship; it being thought, that his virtuous Example and bright Character might be serviceable to excite other young Gentlemen to imitate such a Pattern. And if the Discourse it self have any Tendency to such a Design, and shall by the Blessing of Heav'n be successful to any such Purpose, it will be a great Satisfaction to Me, who am under all kind of Obligations

DEDICATION.

to promote the Good of Others, as far as the narrow Sphere of my Abilities can extend,

YOUR Worship has been taught by Experience, that the Glories of this World, and the Prosperities of this Life, as a Shadow quickly pass away. The Scene has been often changed; your *Harp has been frequently turn'd into Mourning*, and your *Organ into the Voice of them that weep*. Yet I have with Pleasure observ'd, that under all these pressing Trials your Mind has been compos'd,-----If the Heart be tumultuous, and rebel against the divine Disposals, it is almost impossible to restrain the Tongue from indecent Speeches; for out of the Abundance of the Heart the Mouth speaketh, and too often chargeth God foolishly. But you have held your peace; or, if you have at any time open'd your Lips, it has been to ascribe Righteousness to your Maker. This is comfortable upon the Review. Deep Afflictions are an Exercise, which try the Strength of our Graces; But to them, who sustain the Combat in a right Manner, the Issue is happy. Behold! happy is the Man, whom God thus correcteth; Thereby the Heart is softn'd, the Habit of Righteousness strengthen'd, and the native Fruit of all is Peace. But it is after we have suffer'd awhile, as St. *Peter* speaks, that we reap this Fruit: No Chastisement is for the present jeyous, but afterwards it bringeth forth the peaceable Fruits of Righteousness. When we
submit

DEDICATION.

submit our selves under the mighty Hand of God, call in our wandering Affections, press on to greater Degrees of Holiness, and to know Christ in the Power of his Death and Resurrection; then Afflictions turn to our great Advantage. And upon such an Improvement I believe you are intent. And may that God, who comforteth them who are cast down, be your constant Support; bless you in your own Person, and in the remaining Branches of your honourable Family.

IN these Wishes I doubt not of the Concurrence of all the true Lovers of their Country; your publick Character being so well known, and your indefatigable Endeavours to serve it in the most dangerous Times, and with the greatest Hazard to your Person; when our happy Settlement, under his present Majesty King *GEORGE*, the great Protector of our Liberties Civil and Religious, and the Protestant Succession were boldly struck at. Then, and upon all Occasions since, you have discover'd a Bravery of Mind, and a Steadiness in your Conduct, which has gain'd you Respect from all Sorts of Persons. Your Name is honourable in the great City, for your impartial Administration of Justice; and the Societies for Reformation own You to be their heartiest Friend, and their greatest Support. There are many private, but industrious Families, that struggle with great Necessities, who will acknowledge your Kindness; these being the Objects, which you think worthy of Encouragement,

DEDICATION.

ment, and not strolling Beggars and idle Vagrants. Suffer me, Sir, in the Conclusion to acknowledge the great Favours which I have receiv'd from You in the Course of many Years, and your steady Adherence to me in the most difficult Circumstances of my Life.

I am,

Right Worshipful,

Your most Obliged and

Obedient Servant,



Jacob Ball.

TO

TO THE READER.



THE melancholy Occasion of the ensuing Discourse, can hardly fail to excite a sensible Sorrow in the Minds of good Men. Such will bear a tender Part in the afflictive Stroke, which the Death of this young Gentleman hath given to his worthy Father: Who hath deserved so well of all the Lovers of Virtue and of their Country, by his honourable Discharge of the various Offices of Magistracy in this great City; and by a constant and prudent direction of his Endeavours, through every one of them, to the dispatch of Justice, the Reformation of Manners, the Securing of the publick Peace, and the Promotion of the common Interest of his King and Country.

But, without that Consideration, the early Removal of a Person of Condition at the Age of Four and Twenty, likely to have a considerable Interest in the World, and disposed to Usefulness in it, will be esteemed a general Loss. Some Account is given of his Character at the Close of the following Sermon. I shall only say, that I, as well as many others, promised our selves, if God had spared his Life, that the rising Age would have enjoyed by it the Benefits to be expected from a True Englishman, a good-humour'd Gentleman, and a good Christian.

It hath always been esteemed a Difficulty in Providence, and the Instances of it often occur, that Persons likely to serve their Generation, are sometimes only shewn to the World, and then call'd off the Stage; while on the other hand Numbers of licentious Youth are continued in Life, who live to no good Purpose, and frequently have the most pernicious Influence. If we could give no other Account of this, beside the Divine Pleasure, in whose Hands the Times of all are; we might be well assured, that God acts wisely, and worthy of himself, when
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TO the READER.

he acts mysteriously to us. But some valuable Ends, to be served by such a Procedure, may lie open to our View. If God in his kind Forbearance prolong the respite of many, who discover at present no virtuous Dispositions; we should remember, that such especially need a longer time: And God grant, that his long suffering may be Salvation to them, who are surprizing Instances of it. On the other hand, early Piety, and a distinguishing Furniture for Usefulness, are not lost by an early Death. The Persons themselves are qualified for a more distinguishing Reward, and for more eminent Services in the upper World. Any Designs of Service below, if they were in the Heart, as in David's Case, shall not lose their Acceptance or Reward from God, for want of an Opportunity to put them in Execution. And the good Influence of hopeful Youth upon the World about them, may survive their own Residence in it. Their Examples may still continue a Spur to Imitation. Their very Deaths sometimes awaken the Zeal of other pious Youth to be more active in doing Good, than they would otherwise have been, upon such moving Evidence of the Uncertainty of Time: And, by the Blessing of God, they may be equally serviceable to convince the Thoughtless and Secure, of the Wisdom and Necessity of remembering their Creator, and preparing for another Life betimes, when they have so sensible a Demonstration, that this may be their only Season.

The Sermon, which this attends, is designed, and well fitted, to promote this Improvement of Mr. FRYER'S Death: To fortify against the customary Vanities and Exorbitances of Youth, and to engage those, who are yet in the flower of Life, to attend without Delay to the Dictates of Reason and Religion, upon the Prospect of an awful Account approaching. That it may be successful to many for so good a Purpose, is the hearty Prayer of



A Sincere Well-wisher

to the Rising Age,

John Evans.



A
Funeral Sermon

FOR

JOHN FRYER, Esq;

ECCL. XI. 9.

*Rejoice, O young Man in thy Youth, and let
thine Heart cheer thee in the Days of thy
Youth, and walk in the Ways of thy Heart,
and in the Sight of thine Eyes : but know
thou, that for all these Things God will
bring thee into Judgement.*



THESE are the Words of *Solomon*,
the Son of *David*, and the King
of *Israel*, address'd, as you find,
to young Persons. He was pos-
sess'd of all those Qualifications,
which were needful to render him an able In-
structor, and to give Weight to his Advice.
His Father *David* was a Man who soar'd
high in his Contemplations of God, in his At-
tributes, Works and Providence; and was se-
raphick in his Devotions. You find him some-
times in his *Psalms* striving to kindle a religi-
ous Flame in all the Parts of the Creation,
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and to make Nature itself break Silence, when the Praises of its great Author were rehears'd. And therefore it is not to be thought, that he should neglect to make the warmest Application to a Son of the most promising Genius, and designed for his Successor in the Kingdom. The Ardour of the Prophet, and the Affections of a tender Parent, both conspir'd to enforce his Exhortations. * " Thou
 " *Solomon*, my Son, know thou the God of
 " thy Fathers ; and serve him with a willing
 " Mind ; for the Lord searcheth all Hearts,
 " and understandeth all the Imaginations of
 " the Thoughts : if thou seek him, he will be
 " found of thee ; if thou forsake him, he will
 " cast thee off for ever. " These Instructions were followed with fervent Prayers ; That God would give him a perfect Heart to keep his Commandments, his Statutes and his Testimonies. And this Son of his was the beloved of the Lord, who magnified him exceedingly in the sight of all *Israel*. God appeared to him, and said ; Ask, what shall I give thee ? † And his Request was for Wisdom and Knowledge ; that especially, which should render him an excellent Governour, and a Blessing to the People he was to reign over. And he was not only endued with Wisdom beyond the Proportion of Mortals ; but, as a farther Testimony of the Favour of God, he had a greater share of Riches and Honour than any King of *Israel* ever enjoy'd. Being thus set forth in the highest Grandeur, and the greatest Affluence of Condition, here was an ample

* 1 Chron. xxviii. 9.

† 1 Chron. xxix. 12.

ple Province for the Exercise of his Virtue. A distinguishing Judgment, and a penetrating Wisdom must grapple with Variety of Objects, which sooth the Passions, and, by their grateful Impressions, invite the attention of the Mind, and furnish it with fresh Objects of Delight; whereby, without a strict Guard, the Soul may forget her native Excellency, debase her self, sink into the vilest Slavery, and lye bound in Chains of her own making: And the Heart, which should be the Seat of Practical Wisdom, become the Source of Extravagance and Folly. The World does not afford a livelier Instance of this, than what we meet with in the History of this great King. Who under all these Endowments, in their Nature the Auxiliaries of Virtue, was, notwithstanding, ensnar'd with the flattering Sweets of Sense, and the bewitching Pleasures of Life; which made such an Inroad upon him by Degrees, that at length he became besotted to his Lusts, and thro' the Influence of those Wives he had taken out of foreign Countries, his Heart was alienated from God and his Worship.-----What a Spectacle is here! *Solomon* the *wise* and *great*, at his first setting out like a bright Morning without any Cloud; but in a little Time the Sky began to lower, and about Noon almost a total Darknes succeeded, which continued till toward the Even of his Day; which was but sufficient to bewail the Sins and Follies of his Life. And now having added Experience, and multiplied Observation to his great Wisdom, he sets up himself as a Way-mark to all such as would

take the right Path to Felicity. He steps off from his Throne into a Pulpit, and represents, in the liveliest Manner, the Ways in which he had miscarried, and wearied out himself in the Pursuit of Happiness. And therefore, he proposes the Fear of God as the only Principle, whence Contentment can spring; because Religion is that Business, for which so excellent a Nature as Man's is chiefly fitted; nothing else being able to satisfy this vast Capacity. No Man could be better qualified to make the Experiment, than this great Preacher; and the Result of all was, "that tho' the World
 " might flatter us with a specious pretence of
 " making us happy, yet when it comes to be
 " search'd to the Bottom, *all is Vanity and*
 " *Vexation of Spirit.* And therefore he very
 " wisely concludes, that to fear God, and keep
 " his Commandments, is the Whole of Man."
 But of all his Auditors, none lay so near his Heart as young Persons: Upon whom he wish'd *Doctrine might drop as the Rain, and his Speech distill as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass.* He was sensible, that they were easily misled, and with how great Difficulty Wisdom enters into their Souls; and therefore, as in other Writings he had treated them with a fatherly Affection, so in the Text he quickens his Style; and with a peculiar Smartness of Address, endeavours to rouse their Attention, and to set before them the Issue of an irregular Course of Life. *Rejoice, O young Man in thy Youth, and let thine Heart cheer thee in the Days of thy Youth, &c.*

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I am not insensible, that the former Part of this Verse is understood by some in the Way of Permission : But I think with the generality of Interpreters, That the Words are more emphatical, if they are considered as a sarcaſtick Speech, deſigned to allay the Heat, and ſuppreſs the Violence of youthful Deſires. By young Men *Solomon* underſtands not Children and Boys; but ſuch as are arrived to a full Taſte of Animal Delights; who therefore, without the Preſervative of Wiſdom and the Fear of God, are liable to be born down by them, as with an impetuous Torrent. The general Uſe of thoſe Phraſes, *walking in the Ways of the Heart, and in the Sight of the Eyes*, is to expreſs an evil Courſe: And being join'd with a, *But know thou that for all theſe Things God will bring thee into Judgment*, do moſt naturally lead us to take them as a Rebuke. But it alters not the Senſe, if we underſtand them as a Conceſſion, under the following Limitation, *That an Account muſt be given* at laſt for our Conduct in this Life. As if the Wiſe Man had ſaid,

“ Young Men, I have ſet before you the true
 “ Way to Happineſs : I have anatomiz'd the
 “ World which you are now entring upon, and
 “ with which you are almoſt invincibly charm'd.
 “ Your Faculties are all freſh and blooming;
 “ and the Surfaces of all the Objects, which
 “ encounter your Senſes, have a tempting
 “ Aſpect. It requires Obſervation and Re-
 “ flection to make a juſt Eſtimate of Things;
 “ and to proportion your Deſires to them, in
 “ Weight and Meaſure. You would miſtake
 “ my Deſign, if you ſhould think that I intend

to

“ to debarr you of all Pleasure : No, there is
 “ nothing better than that a Man should eat
 “ and drink, and enjoy the Fruit of his La-
 “ bours. But I advise you to take good Prin-
 “ ciples along with you: Remember the Body
 “ is but the meaner Part of your Constitution;
 “ in proper Speech, your Soul is your self;
 “ and therefore your chief Care should be to
 “ cultivate that, and to moderate your Plea-
 “ sures so as not to neglect it : Religion doth
 “ not abolish, but govern them; and therefore
 “ be pleasant, but wise ; still remembring, that
 “ your Actions are all to be review’d before the
 “ Tribunal of the Great Governour of the
 “ World. And I hope this Advice will not
 “ seem absurd to ingenuous Minds, altho’ it
 “ may be somewhat troublesome to conform
 “ to it.-----But I see the young *Epicure* scorns
 “ this Counsel : Life is short, and therefore he
 “ resolves to make it as jovial as he can. Ac-
 “ cordingly he gathers about him all the In-
 “ struments of Pleasure and Delight, and de-
 “ nies himself nothing that can gratify a sen-
 “ sual Heart and a wanton Eye. What I have
 “ to say to such lewd Persons as these, is on-
 “ ly this : *Go on, if you please, in these riotous*
 “ *Courses ; but, depend upon it, a sad Rec-*
 “ *koning will succeed ; and the Punishment of*
 “ *your Extravagancies, and your Unmindful-*
 “ *ness of your Maker, will infinitely outweigh*
 “ *all those Pleasures with which you are so*
 “ *infatuated.*”

The Words *rejoice* and *cheer*, favour those
 who understand the Text as a Permission,
 joined with strict Cautiō. And the *Seven-*
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ty * and St. *Jerom* † take them in this Sense ; but the Phrases, *Walk in the Ways of thy Heart, and in the Sight of thine Eyes*, strongly countenance the other ; being, as I said, generally used in an ill Sense. This Interpretation is also greatly favour'd by the Opposition, *But know thou, &c.* which makes the Form of Speech ironical.---It is not improbable, that *Solomon* did designedly chuse such Words, as answered both Purposes. For it is by no Means his Intention to make Pleasure and Religion inconsistent ; this would raise invincible Prejudices against it ; but only to caution against the excessive Indulgence of our Appetites, and immoderate Gratification of our Desires. To prevent which, he proposes the frequent Consideration of a future Judgment, as highly useful. The Wise Man, therefore, allows what he *may*, and corrects what he *ought*. Thus this Intermixture of Phrases serves a useful Purpose ; and, which way soever we understand them, I shall offer no Violence to the Text, or its Coherence, if I discourse on the Three following Heads :

I. That Youth is in itself bent upon such an eager Pursuit of Mirth and Pleasure, as becomes a great Impediment to the Fear of God, and its own true Interest.

II. That

* 'Ευφράνῃς νιανίσκῃ ἐν νιότητι σὺ,--- καὶ περιπάτει ἐν ὁδοῖς καρδίας σὺ αἰμαῖα, καὶ μὴ ἐν ὁράσει ὀφθαλμῶν σὺ.

† Hebræi ad Israel æstimant pertinere mandatum, cui præcipitur, ut fruatur divitiis suis, antequam ei captivitatis tempus adveniat, & adolescentiam senectute commutet: quicquid delectabile aut jocundum tam cordi quam oculis apparuerit, eodem in promptu est abutatur: ita tamen ut se noverit in omnibus judicandum, *Hieronym. in loc.*

II. That the best Remedy against these vitious Excesses, is, the serious Remembrance of the Judgment-Day; or, *that for all these Things God will bring us to Judgment.*

III. I shall shew the great Happiness, which attends such young Persons, who are influenc'd by the Thoughts of a future Account, so as to be restrain'd from vitious Excesses; and to whom the Fear of God becomes a steady Principle for the Conduct of Life.

And, in the last Place, I shall briefly apply this Discourse to the present mournful Occasion.

I. I am to shew, That Youth is in itself bent upon such an eager Pursuit of Mirth and Pleasure, as becomes a great Impediment to the Fear of God, and its own true Interest.

It is evident, that we are all under Obligations to God, upon the Account of his Excellency, his Benefits, and Dominion over us: That there is a Homage to be paid him: That he is necessarily Lord of all the Creatures he has made: And that altho' our Services profit him not, yet there is such a Congruity and Fitness in his requiring them of us, that we cannot otherwise conceive of him as holy and righteous. A suitable Conduct towards himself, is what we may be assured he insists on, even from that Regard which he has to himself. And besides, Acts of Homage are due to him, that so the Distance between the Creator and the Creatures may be truly kept up and maintain'd.-----Doth not Sovereignty require Acknowledgment, Majesty Adoration, and Goodness Love? To act
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otherwise towards the Great Author of our Beings, is to treat him unworthily, to affront him to his Face, and to defeat the End of his Kindness to us. And if God has a just Title to our Services, and our own true Happiness cannot be promoted without it, then we are assured, that God, who makes nothing in vain, and doth not furnish out Capacities without proper Objects to satisfy them, has intended to make Man ultimately happy by a certain Rule of Action : Which not only obliges to Sobriety and Temperance, and the social Virtues ; but directs him to the Esteem of God, as the most excellent Being ; to love him, as the most bountiful Benefactor ; to submit the Will to him, and particularly acknowledge him in all his Perfections. A Learned Man well observes,

“ There is no Congruity or Proportion in the
 “ Disposition and correspondent Order of Bo-
 “ dies or Magnitudes ; no Fitness or Agree-
 “ ment in the Application of similar and equal
 “ geometrical Figures one to another, or in the
 “ comparing them one with another, so visi-
 “ ble and conspicuous as is the Beauty and
 “ Harmony of the Exercise of God's several
 “ Attributes, meeting with suitable Returns of
 “ Duty and Honour from all his rational Crea-
 “ tures throughout the Universe. The Consi-
 “ deration of his Eternity and Infinity, his Ho-
 “ linefs and his Wisdom necessarily commands
 “ our highest Admiration. The Sense of his
 “ Omnipresence forces a perpetual awful Re-
 “ gard toward him. His supreme Authority, as
 “ being the Creator, Preserver, and absolute
 “ Governour of all Things, obliges us to pay
 “ him

" him all possible Honour and Veneration, A-
 " doration and Worship; and his Unity re-
 " quires that it be paid to him alone: His
 " Power and Justice demand our Fear: His
 " Mercy and Placableness encourage our Hope:
 " His Goodness necessarily excites our Love:
 " His Veracity and Unchangeableness secure
 " our Trust in Him. The Sense of our ha-
 " ving receiv'd our Beings and all our Pow-
 " ers from him, makes it infinitely reason-
 " able that we should employ our whole Be-
 " ings, and all our Faculties in his Service.
 " The Consciousness of our continual Depend-
 " ance upon him, both for our Preservation,
 " and the Supply of every Thing we want, ob-
 " liges us to constant Prayer: And the good
 " Things we enjoy, and the Hopes and Ex-
 " pectations of what's to come, demand our
 " heartiest Gratitude and Thanksgiving."

These Things appear so plain, so highly just
 and reasonable, and so easy in the general to
 be attain'd, (altho' the Particulars are of vast
 Extent) that they rather thrust themselves upon
 the Mind, than require an operose Study to get
 the Knowledge of them. To lay them up in
 the Heart, to keep them still in Sight, and
 have them at Hand in all the Actions of Life;
 is indeed a great Work, and what Youth is too
 prone to neglect. And therefore the Wise
 Man plies young Persons with repeated Exhor-
 tations to this Purpose: *Hear, ye Children, the*
Instructions of a Father; and attend to know
Understanding *. *For I give you good Doct-*
rine;

* Prov. iv. ver. 1.

*rine ; forsake you not my Law *? Get Wisdom, get Understanding, forget it not, neither decline from the Words of my Mouth. Forsake her not, and she shall preserve thee : Love her, and she shall keep thee †. Hear Instruction, and be wise, and refuse it not ††. Remember thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them ||.* Thus earnestly doth he perswade, that, while the Prints of the Creator's Goodness are fresh upon them, they should remember God. But it is a Truth too evident to admit of any Dispute, and too sad to be entertain'd without Regret, " That young Persons seldom bethink themselves, and say, " Where is God, my Maker ?"

When Reason awakes, and all our Faculties are vigorous, certainly it is very becoming to make God and his Service our Choice. But, alas ! the Neglect of this is so common, and the Instances of genuine Piety are so few, especially in the early Season of Life, and amongst those born to more plentiful Fortunes, that the Lovers of God and Religion cannot sufficiently lament it. For as a Disease often grows stronger when the Blood is too rich and high, so it very frequently falls out, that those Circumstances of Life which yield the strongest Motives, and furnish out the best Opportunities for an eminent Course of Virtue, produce the most extravagant Vices ; and join, to the Immorality of the Vulgar, a Scorn of any Controul from the

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Dictates

* Prov. iv. ver. 2. † Ver. 5, 6. †† Ch. viii. ver. 33.
 ‡ Eccl. xii. ver. 1.

Dictates of Conscience, the Authority of God, and the Recompenses of another World. As if They might sin with a special License, and were not under the same Ties and Bonds with the rest of Mankind. Their Language is too often such as this : “ Let us not trouble our
 “ selves with these dull Studies of *Good* and
 “ *Evil*, and the pretended Pleasures of So-
 “ briety and Religion. Nature has chalk’d out
 “ to us the Way of Life, which is suitable to
 “ our blooming Years, ample Fortunes, large
 “ Desires, and active Fancies, which are open-
 “ ing to us new Landshapes, and discovering
 “ fresh Pleasures to be enjoy’d : Let us take our
 “ Fill of Delight, and not anticipate the Days
 “ of Darkness, wrapping up the World in Si-
 “ lence and Death. No, let the Eye be enter-
 “ tained with beautiful and pleasing Spectacles,
 “ the Ear with the Harmony of Sounds, the
 “ Taste with delicious Wines, and the Touch
 “ with all the Softnesses of Nature : Let the
 “ Passions all play, and the Senses imbibe their
 “ proper Objects, and the Heart swell with Joy
 “ and be undisturbed in its Embraces : Let To-
 “ morrow be as to Day : And for other Mat-
 “ ters, there are evil Days coming on, when
 “ we shall say there is no Pleasure in them ;
 “ which are the properest Seasons for Religion
 “ and Devotion,” Thus the unthinking Mind
 surrenders itself to the Importunities of irregular
 Affections.

If we examine into the Occasions of this Disorder, we shall see, that *Salomon* resolves it into the Inventions of Men, joyned to their Un-
 attentiveness to the Voice of God, either in Na-

ture, or Revelation. *Lo, this only have I found, that God made Man upright; but they have sought out many Inventions.* * In the Order of Nature, the Understanding is to perform the Part of a watchful Centinel; and to examine, what enters into the Man, what its Errand and Business is; and to judge what is fit to be pursued, or what ought to be avoided: And not to pronounce any thing good, merely because it pleases; but to consider its conducibleness to the Interest of Man, and the Proportion it bears to his final Happiness. The Neglect of this gives Room for irregular Desires to fix their Residence; to solicit, and importune; and so by Degrees to create Uneasiness, if they are not satisfied; and at length to set Reason itself upon contriving, how to fulfill the Lusts of the Flesh.-----And Fancy enlarges the Prospect of Pleasure; and thereby adds greater Force to those Appetites, which were too violent before. *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with Evil, neither tempteth he any Man; but every one is tempted when he is drawn away of his own Lust, and enticed: then when Lust hath conceived, it bringeth forth Sin.* † 'Tis from this Fountain of unbridled Lust, that actual Sin proceeds.

The Want of good Education, which should enlarge the Views of the Mind, and unfold the Principles, which are as it were interwoven into Nature it self, leaves the Mind in a great measure destitute of Force to resist those Lusts; And then the Lusts themselves quickly excite the Will, to determine in their Favour; and so the World is

* Eccl. vii. v. 29.

† James i. 13, 14, 15.

is actually corrupted. *Put off the Old man,* says the Apostle, *which is corrupt with deceitful Lusts:* * The Want of good Discipline paves the Way; and voluntary Neglects, when we are able to cultivate our Minds, and to lay the Ax to the Root of these Desires, occasion them to grow up into Habits; and inveterate Habits, without the Controul of Grace, carry all before them. Youth is raw and unexperien'd, precipitant and rash, bold and fearless in its Resolutions, and violent in the Prosecution of them. Which brings me to the 2d Thing I propos'd to treat of, *viz.*

II. That the best Remedy against these vitious Excesses, is, the serious Remembrance of the Judgment Day; or that for all these things God will bring us into Judgment.

That we are accountable for our Actions, is the necessary Result of God's Government of the World. The very Notion of Law supposes Judgment and Execution according to Mens Behaviour; it being altogether unbecoming the Wisdom of God, to make Laws and be unconcern'd whether they are observ'd or not. And there is in all Men some Apprehension of this; God hath planted in every one a Conscience, which is a Presage of this future Retribution; but Revelation gives a more plain Account of it, and lets us know, that *God hath appointed a Day, in which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.* † We are admonish'd not to deceive our selves; and that *they who sow to the Flesh*

* Ephes. iv. v. 22.

† Acts xvii. 31.

*Flesh, shall of the Flesh reap Corruption; that Anguish, Tribulation, and Wrath belong to every Soul that doth Evil: that We must all appear before the Judgment Seat of Christ, to give an Account of what we have done in the Body, whether it be good or evil; That he shall come in his Glory, and all the holy Angels with him, and sit upon his Throne; That he shall descend from Heaven with a Shout, with the Voice of an Arch-Angel, and with the Trump of God; That before him the Nations shall be gather'd, and the Books shall be open'd, and Sentence pass'd according to the Demerit of Mens Actions. The Son of Man shall come, in the glory of his Father, with his Angels; and then shall he reward every Man according to his Works. He will separate them one from another, as a Shepherd divideth his Sheep from the Goats; and he shall set his Sheep on his right Hand, but the Goats on the left: Then shall the King say to those on his right Hand, " Come ye
 " blessed of my Father, inherit the Kingdom
 " prepared for You, from the Foundation of the
 " World; and then shall he say to them on his
 " left hand, go ye cursed into everlasting Fire,
 " prepared for the Devil and his Angels."*

It is certain, that human Nature is endued with Prospect, whereby it can look to the End of an Action, and compare the present Good with a future threatned Evil: And, if the latter very much outweigh the present appearing Good, we are from thence instructed to forbear such an Action, even tho' it create us a present trouble. To pluck out a right Eye, and to cut off a right Hand, are things horrible to Nature; but

but when we see Death must be the Consequent of that Omission, although this cannot be done without great Pain, yet we submit to it, rather than to part with this natural Life. In this Case the Prospect of avoiding a greater Evil, and securing a future tho' uncertain Good, (as Life is,) determines us to part with a Limb, rather than the whole Body should be destroyed. The same Method is requisite for our Souls; we must part with our Lusts, rather than cast them into Hell-Fire, and expose them to the Wrath of an incensed God.

Now this Doctrine of a future Account, the Certainty and Severity of it, is the greatest Curb which can be externally proposed to the most wanton Sinner; and, were it duly consider'd, wou'd be the most effectual Remedy against the Temptations we are assaulted with.

While there is this Variety and Duplicity in our Constitution, we are from our Frame liable to do Evil, as well as Good: but in Proportion to the Strength of our Appetites, and the Weakness of our intellectual Powers, our Nature is more liable to be enticed and drawn into Sin. Now we have not only the Light of Reason, which represents the native Foulness of Vice, which is in it self a strong reason why we should avoid it; but also, because of our Feebleness, God has certified us of a future Account, which will consign the Sinner to Punishment. So that if Piety and Virtue have not Charms enough to attract our Affections for their own sake; yet from a Principle of Self-Love, and a Regard to our own Welfare, we should be sober and circumspect in our whole Conversation. The Temptations

tations to sin are indeed present, and the Account is future ; but since it will be, and is so exceedingly terrible, that the Sinner continuing impenitent shall be at that Time reduc'd to the utmost Distress, it is natural to interrogate our selves, *what manner of Persons we should be in all holy Conversation ?*

Now the Meditation of the Judgment Day contributes to our mortifying Sin, and living to God ;

1. *First*, As it gives us a more convincing Evidence of the real difference of Good and Evil ; That these are not meer Names arbitrarily impos'd, but arise from the real Constitution of Things. While Things remain as they are, some will be equal, others unequal ; fit, or unfit. The Mind by Attention and Enquiry discerns this, as plainly as the Eye descries Beauty and Proportion, of which every one is capable of perceiving somewhat. For in Good and Evil there is no Criticism or Sagacity requisite to discern the greater Rules of Duty : The principal Care is to keep the Affections obedient, and the Practice conformable to them. But to see this in its whole Frame, and to have such a clear perception, as that the Life should be thoroughly guided by it, (if we may judge by the many false Rules which even the wisest Philosophers have dictated,) is a real Difficulty. A clear Perception, I say, of the whole Extent of the Rules of Practice, if it be not entirely owing to, is at least greatly assisted by Revelation. And all these Rules being there bound upon us by the Assurance that God will bring every Work into Judgment, irresistibly instructs us in this great Truth. For, as no Man who rightly conceives of God, can think that he puts

his Creatures to Pain for his Pleasure, but when there are wise and just, *i. e.* necessary Reasons; So, if he will inflict such Punishments on the Offender; it is a certain Sign, that Sin is the most formidable Evil, that God perfectly hates it; and that it is necessary in some Measure to shew his Detestation of it in order to preserve an Esteem for Goodness amongst intelligent Beings. Now Nothing contributes more to the avoiding Evil, and settling the Fear of God, than a Sense of the Difference of the One from the other; that *the righteous Lord loveth Righteousness*; and that *upon the wicked he will rain Snares, and Fire, and Brimstone*; and that *a horrible Tempest shall be the Portion of their Cup*; and that, since this is the Award of a God, who is not only holy and righteous, but perfectly good, from whom nothing that is unjust or cruel can ever proceed: Sin, I say, must be a formidable Evil; or else such severe Punishments would not be denounc'd against it. And if it be so great an Evil, then we ought to put it far away from us.----*How can I do this great Wickedness, and sin against God!* was Joseph's Preservative under the strongest Temptations to those Sins with which Youth are easily ensnar'd.

2. The Meditation of future Judgment awakens Fear, which is a great Preservative against Sin. The frame of our nature is such, that we are not only capable of discerning Good or Evil; but we are endued with Passions, which are design'd to quicken our Motion, either in flying from, or pursuing the respective Objects which come to our Notice. And, in Order to avoid Sin, Fear is necessary, being a Flight from Evil.

Now

Now the Idea of a greater future Evil, is, in the natural order of Things, a Balance to the present Uneasiness which attends unsatisfy'd Desire. To avoid the Stone, or Gout, or some other tedious and sharp Pain, Men generally refuse some Things pleasing to the Appetite. And, by the same Method, if we did attend to the Affairs of our Souls, as we are apt to do to the Concerns of the Body; the thought of the dreadful Issue of an evil Course would deter us from it. And for this Purpose the holy Scriptures describe the Coming of the Lord with all the Circumstances of Terror; and set forth the Miseries of the damned under such Phrases, as fill the mind with the most frightful Images, that so its own Fears may become a Guard upon it to preserve it from Evil. And such Truths, when frequently meditated upon, are able to extinguish the Fire of Lust, to calm the most extravagant Passions, and to render the Mind composed and sober, watchful and serious, that we may be found of God in Peace. *Felix* felt the Force of this Truth under St. *Paul's* Preaching. He could not forbear trembling at the lively Representation of this Day; and of that Righteousness, and Temperance, which is preparative to it. Upon this Account *Solomon* pronounces the *Man happy, that feareth always!* * It is not ordinarily to be supposed, that Sin will be mortify'd any other Way. If there is an impetuous Lust to be subdu'd, the Fear of the Punishment, which attends its Gratification, first breaks off the Correspondence between the Heart and that Object. Love indeed will perfect our good Inclinations; but Fear makes the Assault upon our Evil Ones.

D 2

Reason

Reason is in these Cases generally partial, and indulgent to a favourite Lust: but when the Terrors of the Lord are displayed, and discharge themselves on the Conscience, this appeases the tumultuousness of our Affections. This Voice of the Lord is full of Majesty; and *who knows the Power of his Anger? according to thy Fear, so is thy Wrath.* * The Wrath of God exceeds our Fear, tho' that is very inventive, and frames a thousand Suppositions of Evils which may never befall Us. When therefore the great Day of the Lord, which cometh as a Thief in the Night, is duly thought of; and especially, if God strikes in with, and gives Force to those Considerations, they prove an Antidote against Sin.

3. I might add, that the Meditation of the future Judgment does also present to us the Reward of our good Actions. It shall be said to all such, as have been true to the Redeemer's Interest, *Well done, good and faithful Servant, enter thou into the Joy of thy Lord.* Then they, who have consecrated themselves to the Service of their Creator in the Flower of their age, and in the Prime of their Strength: Those Young Men in whom the Word of God abideth, and who have it in their Hearts, that they might not sin against him, who have overcome their sinful Desires, shall be openly applauded in the View of Angels and Men, and shall be *made Pillars in the Temple of God, and shall go no more out.* There is *Joy* indeed *over one Sinner that repenteth*: But the elder Son, who had always abode with his Father, was in the happier Condition. It is the divine Prerogative to shew Mercy; and it is always pleasing to him to see

* Psalm xc. v. 11.

see them, that have run a Course in Sin, return : But Obedience is better than Repentance, and an early Piety than a late Conversion. *I thy servant, said Obadiah, fear the Lord from my Youth.*--- Such shall be sure to find their Account at the great Audit. But this naturally falls under the

III. Third of those Heads which I proposed to insist on, *viz.* The great Happiness, which attends those young Persons, who have been so influenc'd by the Thoughts of a future Judgment, as to be restrain'd from vitious Excesses; and to whom the Fear of God becomes a steady Principle for the Conduct of Life.

Time doth not allow me to branch out this Part of my Discourse into many Particulars : But I shall suggest in short some of those Things, which may be proper to be consider'd for this Purpose.

Hereby they are delivered from those guilty Fears, which haunt the Minds of others. Good Men, in Times of Affliction, have been mightily distress'd with the Remembrance of their youthful Follies; which, like Strains and Bruises, altho' not much regarded in the vigorous Part of Life, yet in old age create much Uneasiness and Pain. *Thou writest bitter Things against me, said Job, and makest me to possess the Iniquities of my Youth* *. And *David* after him, *Remember not the Sins of my Youth* †. Sin is in its own Nature productive of Sorrow; sooner or later it scatters an uneasy Shame over the Soul. Guilt is no pleasing Companion; and, if the Jealousy that our Hearts are not right with God, and faithful in his Covenant, render the thoughts

of

* Job. xiii. ver. 26.

† Ps xxv. 7.

of him less comfortable, What astonishing Fear must attend the Person whose *Bones are full of the Sins of his Youth* *! On the contrary, when our early Years are devoted to God, what Comfort and Pleasure results from thence! *Great Peace have they who love thy Law, and nothing shall offend them.* They may securely trust in God in all the Faintings and Languishings of Nature; to whom, as the Prophet speaks, *God hath been a Guide in their Youth* †. They who have been taught by him in that Age, and have made him their Trust, may without Hesitation commit themselves to him, and say, *Thou art my Hope, O Lord, thou art my Trust from my Youth.* And altho' this earthly Tabernacle may, even quickly after it is come to its Dimensions, just Size, and Proportion, begin to moulder and crumble away; yet they may be comforted that they *have a House, not made with Hands, but eternal in the Heavens.* *The Sting of Death is Sin;* and such as have govern'd their Youth by the Maxims of Piety and Virtue, have least of that to feel: A good Conscience, and a clear Integrity, render the Mind undaunted when Death presents itself, and teaches a calm Submission. And even tho' such Persons should with Respect to the Number of Years then accomplish'd, and according to the usual Standard of Life, desire that *if it be possible this Cup might pass from them,* yet they may quietly resign their Breath into the Hands of him who is the Lord of Life, and say, *Not my Will, but thine be done.* This draws me on to the melancholy Subject which has occasion'd this Discourse, the Death of Mr. FRYER. A

* Job. xx. ver. 11:

† Jer. iii. ver. 4.

A Young Gentleman, in whom not only the Hopes of an Honourable Family are extinguish'd, but a rare Example of Sobriety and Virtue is lost out of the World ; in an Age when serious Piety and innocent Behaviour needs so much Recommendation. To be great and good are at all Times a pleasing Spectacle ; and especially in Youth ; when Nature conspires with the Temptations without, and a more exalted Condition multiplies the Objects which are apt to entice away the Heart from God. And the Almighty takes it kindly, when we transfer our Respects to him, while universal Nature is offering its Charms, and courting our Affections. How generous is it then to say, *Thou* art the Lord of my Life, and to thee I am devoted ! This, I am persuaded, was his settled Resolution ; and, upon the Competition, God and his Favour was his Choice. He was not ambitious of making a Figure in the World at the Expence of Conscience. I remember I once talk'd with him upon that Subject ; and he gave me sufficient Satisfaction, that he valued no Honours which must be purchased at so dear a Rate. Glory and Honour, and Eminence of Station, are not to be despis'd ; but may be innocently cover'd, if Wisdom hold the Reins, and good Principles and Intentions, like an even Thread, run through the whole Course of Life. At another Time we were discoursing concerning Death, and a willingness to leave this World : He said, " This " was more easily talk'd of, than attain'd ; " but added, " That when he found himself ill, " he made it his Business to search into him- " self, and strictly to enquire what had been " amiss,

“ amiss, that so he might be prepared for the
 “ worst.” This drop’d from him on the By ;
 and I observ’d was spoken with a serious Air and
 low Voice, as if he was rather speaking to him-
 self than to inform any body else. Indeed his
 Humility and Modesty were remarkable. His
 Temper was pleasant and facetious. He seem’d
 to take Delight in hearing or reading some plea-
 sant Turns of Wit ; but had an absolute ab-
 horrence of every thing obscene and unbecom-
 ing the Purity of a Christian. I never heard him,
 upon any Occasion, mention the Name of God
 lightly ; which was also observ’d by the Servants
 who waited on him : A Vice Persons of distin-
 guish’d Condition are very apt to be guilty of ;
 I speak this to their Shame, because they are
 under the strongest Ties to Gratitude and Reve-
 rence. He was naturally brisk, and full of in-
 nocent Joy, when in Health ; but he kept all
 this under the Regulation of a future Account :
 This not only restrain’d him, but caus’d him to
 renounce with Indignation the Vices in which
 others glory. He once said to me, “ There were
 “ Opportunities enough to be wicked, and yet
 “ to be secret in the Commission of Evil ; but
 “ the Fear of God, and the Love of Goodness
 “ was his Preservative.” He thought well of God’s
 Service, and accounted it honourable : He took no
 Pleasure in the gross Diversions which are com-
 monly preferred : He was sensible what Snares
 they led Persons into, and what Debaucheries
 and Extravagancies are their usual Attendants.
 For this Reason he kept but little Company, ha-
 ving only a few chosen Friends, with whom he
 did associate ; rather lessening than increasing his
 Ac-

Acquaintance, as he told me not long before his Death. I am not afraid to represent him as truly religious, and one of the Glories of his Age: Faithful to God, and well-disposed to Men. No Father ever enjoy'd a Son of a more dutiful Disposition; and it was his constant Care to recommend himself to him by a strict Observance of whatever he thought tended to render his Life easy, or to testify his Respect. I am sensible that this must make the Loss the more grievous to the Father; but it must be remember'd also, that it makes the Deceased the more happy in the other World: For, next to God, Duty to our Parents carries the strongest particular Obligation. He was a loving Brother, and a kind Master, and a courteous Gentleman. *The Law of Kindness was in his Lips.* Had it pleased God to have spared him, and given him Health, he would have been a useful Member of Society, and an Ornament to Religion: He would have had Ability and Inclination to promote the Interest of genuine Piety, Honesty, and Virtue, which he valued wherever they were found---But he is gone, and *the Eye, that hath seen him, shall see him no more.* His Memory will be precious in the Family of which he was a Member, and to all that knew him. I shall only make two Reflections on this Occasion, and so conclude.

1st. That the Loss of a pious young Gentleman is to be lamented, and it becomes others to mingle their Tears with those of this Family. How happy would it be for *Brittain*, if the rising Generation were blessed with a good Number of such Gentry! How would publick Affairs prosper under their Management! Then God, even our

own God, would bless us, and cause his Face to shine upon us. Persons in meaner Stations may wish well, and every Body should contribute all they can to the Publick Happiness ; but Men of Estate and distinguished Condition are naturally the Guardians of their Country. Their Influence is extensive, and their good or ill Behaviour is of the greatest Consequence. It must be said to the Praise of his honourable Father, that he has been a happy Agent for the good of his Country : And there is all the Reason in the World to believe, the same good Disposition was inherited by his Son. And it was no small Comfort to his Father, to find these promising Indications in him. If *David* had such a passionate Affection for a rebellious Son, as to break out into such moving Expressions for him ; is not a Son of this obedient and dutiful Disposition a most sensible Loss ? This being added to former Afflictions, calls for a serious Search, and a broken Heart, which yet must be attended with an humble Trust in God. We must not forget the Exhortation, which speaks to us as Children : *My Son, despise not the chastening of the Lord, nor faint when thou art rebuked of him.* To despise them, is an Argument of Insolence and Arrogance of Mind ; As if, when God strikes, we shou'd not regard his Authority : And to faint, is to distrust his fatherly Love. A Mixture therefore of holy Sorrow with a filial Trust, is the proper Temper. The Words of the Apostle ought to be remembered : *Furthermore we have had Fathers of our Flesh, which corrected us, and we gave them Reverence : Shall we not much rather be in subjection to the*

*the Father of Spirits, and live? For they verily for a few Days chastened us after their own Pleasure; but be for our Profit, that we might be Partakers of his Holiness.**

2. From what has been already discoursed, it appears, that early Piety is the truest Wisdom. I should now make my Address to young Gentlemen, were my Audience composed of such; and shew, how reasonable it is, that they above all others should honour their Creator. Their Birth and Breeding, their ample Estates, and their publick Influence, are so far from exempting them from the Obligations to Religion, that they strongly enforce every Argument for it. But you have all rational Souls, and are in a World, which has Snares strong enough to entangle You, without a religious Care. Oh then suffer not your selves to be carried away by the Biass of sense, after the Sight of your Eyes, and Imagination of your Hearts; but remember your Creator. Consider the Right God has in You; the Capacities of your Souls, which can be no way happy but by the Resignation of your selves to Him. Make Hast, and delay not to keep his Commandments. How disengenuous is it to put off your Maker with the Refuse of your Time and Strength! Were you sure of continuing Life to its utmost Period; how hard must it be then, when every Corruption has got as it were an Iron-Sinew to break, to alter the Complexion of your Soul? And, if you are not born from above, if you do not live the life of Reason and of Faith, be assured, that Sin will disappoint You. You may, when

* Heb. xii. ver. 9, 10.

when your Flesh and your Body is consum'd by riotous Courses, say, *how have I hated Instruction, and my Heart despised Reproof, and have not obey'd the Voice of my Teachers, nor inclined mine ear to them that instructed me?* Then what remains, but *a looking for the fearful and fiery Indignation of the Lord?* which will overtake impious Youth, as well as inveterate Sinners. Be now therefore wise for Eternity; that so you may have an abundant Entrance into the heavenly Kingdom; and escape that dreadful Deluge of Wrath, which will be the Portion of the impenitent. *The Lord knoweth the Way of the Righteous; but the Way of the ungodly shall perish.*



F I N I S.

